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ABSTRACT

This basic Olof course consists of a series of dialogues with drills, questions and improvised situations based on the real life experiences of Peace Corps volunteers in the Gambia. The teaching method is structured around choral repetition. backward build-up for difficult sequences, individual repetition, precise explanations of vocabulary, and dictation. There are some grammatical explanations, although the major emphasis is on proficiency in oral communication. Substitution, transformation, and expansion drills follow the dictation. Students are also required to improvise situations in which they create their own dialogues and make the best use of their vocabulary. There is a concerted attempt to integrate language and cultural factors in each lesson, and this is to be reinforced by role-playing activities and field trips. The basic objectives of the course include an understanding of Gambian culture and effective use of language in accomplishing basic daily living tasks. (CLK)

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BOB AG MOMODOU

A basic Olof course with Cultural Notes

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Peace Corps

The Gambia

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PREFACE

LANGUAGE

The language lessons are composed of dialogues with drills, questions, and improvised situations all based on the real life experiences of Peace Corps Volunteers in The Gambia. There is emphasis on the oral since it is the direct method we are using, but there are some grammatical explanations in special circumstances, although most of the grammar method is avoided. We also avoid giving rules with so many exceptions. There is some writing involved, and each student should have a pen and notebook.

A Guide to the Dialogue

I. Method:

The teacher reads each dialogue first and the students listen carefully. The first time this is done, the students won't know exactly what the teacher is talking about, but they would have a general idea of what Olof sounds like compared with their own languages. They should be prepared for the unfamiliar sounds, e.g.: "ng/", "nagne", etc.

a. Choral repetition:

At the beginning of each dialogue, the teacher should go through the sentences at least one time (more than once if time is available) with choral repetition. The teacher says the sentence or phrase and the entire group repeats after him in chorus. This process is repeated right through the dialogue.

b. Backward build-up:

In certain cases, a sentence might be too long for normal repetition, in which case it has to be broken down to make it easier for the students to repeat and assimilate. Backward build-up is also used for long sentences in which the final words may be lost by trying regular choral repetition. The teacher starts from the end of the sentence and goes backwards to the beginning with students repeating after each addition. Example:

Ndakh doh nyow sugne kerr nyu agne.
- nyu agne (1)
- sugne kerr (2)
- sugne kerr nyu agne (1+2)
- doh nyow (3)
doh nyow sugne kerr nyu agne (1+2+3)
- Ndakh (4)
- Ndakh doh nyow sugne kerr nyu agne. (1+2+3+4)

This is only done when and where necessary for better pronunciation, intonation, and rhythm (P.I.R.). Choral repetition helps in getting everybody to participate in repeating the sentences and in getting the rhythm and should be used often.

c. Individual repetition:

After choral repetition, the teacher has the students repeat individually to find out who has not been following during the choral repetition. This is the time for individual help for better P.I.R., and a chance to test the pronunciation of each student.

d. Movements:

The teacher should move around instead of standing in one place during the lesson. Three major points where the teacher must stand are the middle, the extreme right, and the extreme left. In this way, the teacher can be at one end of the classroom and direct his questions to students at the opposite end. Students must not be questioned in the order they are sitting. For example, if the teacher starts from the right, by the time he reaches the left, the last student would probably be relaxing since he would know that he wouldn't be called on for a while. To avoid this, the teacher must ask questions at random while moving around to make the students alert and the class lively.

e. Rewards:

It is better to encourage your students rather than discourage them. The teacher should give frequent and varied encouraging words to the students for correct responses. If the teacher merely says "good" after every correct repetition, then the word will lose its meaning. However, different positive encouragements such as non-verbal communication (smiling, gestures, intonation, noises made by the tongue, etc.) would be very effective.

f. Global explanations:

At this point the students have been merely parroting sounds. They can say quite a few phrases correctly, but do not know what they mean, and wouldn't know what the dialogue was about. This is when a global explanation can be used effectively to give students a general idea of what the dialogue is about. This way, they will know who is speaking to whom and about what in a general sense.

g. Precise explanations:

This is necessary for the students to understand the meanings of individual words used in the dialogue. This way, they may have

notions of the grammar and structure of both phrases and sentences. Some methods the teacher can use in the explanation are:

- actions, situations
- gestures
- facial expressions
- objects
- comparison of objects
- intonation
- images: drawings, photos, carvings, etc.
environment (e.g. sunshine)
- translation

During the precise explanation there should be some repetitions for further practice. The process should be as follows:

- repetition of the whole phrase
- fragmentation: isolate the elements
- repetition of fragments
- explanation through the context
- explanation outside the context
- creation: the use of original words
- back to the context
- repetition of the whole phrase

h. Dictation:

Having had enough repetitions, the students now should be able to say all the sentences of the dialogue. They should also know the meaning of all the words used. The teacher then dictates the dialogue, reading slowly and pronouncing the words distinctly, and the students take them down, spelling the words exactly as they hear them. The students should learn the dialogue before going on to the next one.

II. Drills

At this stage, the students should know a reasonable number of words, phrases and sentences. It is then the duty of the teacher to help them expand their knowledge by constructing new sentences with the limited vocabulary they have. This is done in the form of drills, e.g. substitution, transformation, and expansion drills.

a. Substitution drills:

The teacher takes model sentences or phrases from the main dialogue which the students know by now. Then he suggests words or phrases to be substituted in the original sentence or phrase. This process is done right through the sentences of the dialogue, especially with the difficult ones. Example:

Ndakh doh ŋyow sugne kerr ŋyu agne? Teacher: "rerr"
Student: Ndakh doh ŋyow sugne kerr ŋyu rerr? " : "ndeo"
" : Ndakh doh ŋyow sugne kerr ŋyu ndeo? " : "leka"

Student: Ndakh doh nyow sugne kerr nyu leka? Teacher: "naan"
" : Ndakh doh nyow sugne kerr nyu naan? etc.

b. Double substitution:

This is a little more difficult, but should be done to test the understanding of the students. Words or phrases are given by the teacher, and the students must substitute them in the right place which varies each time. The ability to do this shows that the student acquired some knowledge of sentence construction. Example:

Ndakh doh nyow sugne kerr nyu agne? Teacher: "rerr"
Student: Ndakh doh nyow sugne kerr nyu rerr? " : "Hanaa"
" : Hanaa doh nyow sugne kerr nyu rerr? etc.

c. Transformation:

Here the teacher gives a model sentence and the students try to say the same thing in other words. Example:

Teacher: Kan mo la jangal Olof?
Student: Ku la jangal Olof?
Teacher: Kan mo la jangal angaleh?
Student: Ku la jangal angaleh? etc.

d. Expansion:

By this time the students should know quite a few words, phrases, and sentences and can expand a given sentence by adding words or phrases given by the teacher. Example:

Doh neka suma harit? Teacher: "maneh"
Student: Maneh do neka suma harit? " : "waye"
" Maneh do neka suma harit waye? etc.

Note: Gestures should be used throughout the drill because they help the teacher to know whether the students know what they are talking about.

III. Questions:

There are a number of questions at the end of each dialogue for the students to answer. These are to test the students' understanding of the dialogue.

IV. Situations:

There are improvised situations during which the students create their own dialogues making best use of their vocabulary. All the students should take part in this exercise.

V. Pronunciations:

a. Vowels:

A as in father
O as in naught
E as in rate
U as in food
I as in thin

NB: The length of the vowel sound is shown by doubling the vowel. Example:

David la tuda
David laa tuda
Sa nyaw bi dafa nyaaw, etc.

b. Diphthongs:

AI as in why
OI as in boy
EI as in ray

c. Consonants:

B	C
D	F
G	H
M	N
Q	R
S	T
K	V
W	Y

d. Special sounds:

Wollof has special sounds that most foreigners find extremely difficult to make. They are:

nga as in longer
gne or ɲye as in Sonia
kh as in echhh! (reaction to something distasteful in Am. eng.)
ch as in chapter

Show the movement of the tongue in making this particularly difficult sound: "gne" or "ɲye" as in "ɲyun" or "nagne dem". To make these sounds, the tip of the tongue is placed at the back of the front teeth as when pronouncing the word "nine", then the tip of the tongue is removed from that position as the middle part of the tongue is placed against the palate.

CROSS-CULTURE

Language is an integral part of a culture. It is often attempted to separate them in training programs for the sake of scheduling. Here we try to integrate the two as much as possible. For every dialogue there is a cultural introduction which could be discussed. The following exercises are for "cross-cultural training".

I. Role Plays:

These are short plays by trainees and/or trainers through which a certain aspect of the culture is enforced. Role plays are most effective when trainees participate in them for situational reinforcement.

For example, a typical cultural situation would be enacted by people who understand the Gambian culture. The rest of the group would observe the proceedings and state: (a) things about the role play they liked, (b) things they disliked, and (c) things they observed and didn't understand. Next, the role play would be re-enacted, and the "actors" would be replaced one by one until they are all trainees. Finally, a discussion is held in which all aspects of the role play are covered with the aim of understanding the cultural situation represented by the role play.

II. Field Trips (Sorties):

Sorties vary from the initial discovery of a new milieu working as a group, to an individual job-related trip, live-ins, visits to institutions, etc. Sorties are most effective when trainees have specific objectives to work on. Maps are issued when necessary. The following is an example of a sortie developed by the R.T.R.O. in Senegal.

Sortie no. 1

Culture shock, feeling lost, no familiar cues - these are expressions usually associated with being in a foreign country (foreign in the sense of unfamiliar). As you explore and learn to read the signs, you may find that things are not as different as you expected, or you may find that some things are quite different after all. In order to find out, though, one thing is sure - you have to be there, and you have to use your own experience and perception.

Objectives of this sortie:

1. to discover the new milieu - working as a group to locate some of the services and things we need to satisfy our basic security needs.
2. to learn how to orient oneself.
3. to observe basic greetings - where, how, how often ...
4. to observe appearances.

Procedure

1. Working with your staff, decide as a group on some of the things you would like to locate to make you feel more comfortable in Banjul.

2. Put these things or services in a list according to your priorities and working with your guide, decide which things can be found in the immediate neighbourhood.

3. Using local transport, or walking if possible, in the company of your language teacher, locate and visit as many of the places or things mentioned in your list as possible.

4. Bring back as much of the following information as possible:
   a. how to get there - location, transportation
   b. if you purchased anything - how much did the article cost?
   c. how was your experience in finding this service or thing different from the same situation in the States - or was it the same?

5. Observe and describe the appearance of the people you see and meet:
   a. can you identify the person's function based on his appearance?

6. Comment on the greetings you observed; are they the same or different from U.S. greetings?

7. Note the things that raise questions in your mind and that you would like answers to.

8. Make a list of the new words and expressions you heard or learned during the sortie.

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The following is a typical list of things or services prepared by a group of trainees:

Sortie no. 1: 1. Transportation - how to get around, maps of the city
*2. Stamps - post office, writing paper, envelopes

*3. Food stores, market - cokes, cigarettes, beer
*4. Reading materials - books, phrase books, American newspaper, magazines
*5. Drugs - chemist
6. Film - photo stores, developing
7. Bars, cafes, restaurants
8. Bargaining or set prices
9. Clothes, shoes, etc.

* Items that could be found in the immediate neighbourhood.

This resulted in a sortie to:

1. Post Office
2. Supermarket, small boutique, African market
3. News stand
4. Drug store

Other items were covered in a subsequent sortie.

III. Critical Incidents:

These are cultural experiences from a volunteer's point of view clearly demonstrating the difference between two cultures in a brief anecdote. They are read and discussed by the group (trainee /trainer). The following are examples:

1. I had a teacher who was particularly resistant to science as a subject. She avoided it as much as possible prior to my arrival, and was very resentful of me as a science teacher. I think much of this was out of fear of failure. I praised her every effort and pretended not to be aware of her failings. She has become a very enthusiastic science teacher and she is like a child when discovering new things.

2. Upon my arrival at my job as teacher, I found a dilapidated school with buildings which needed repair. Perfectly good equipment was unused, and the staff, and needed and wanted help. For two weeks, I investigated all aspects of the situation, poking into every nook and asking a thousand questions, and listing everything that needed to be repaired, replaced, cleaned, or altered. I knew the staff wouldn't be much help, so I was personally able to solve most of them.

IV. Discrepant events:

These are similar to critical incidents except that they may not be "critical", but reflect purely a difference in culture. For example:

a. I was on my way to a new village. Every time I would come to a fork in the road, I would ask in perfect Olof, "Is this the right road?", and they would always say yes. I got incredibly lost, was running out of gas and gave up and went back home.

Why didn't I get the right directions?

V. Force field analysis:

This is a brain-storming on a goal, stating cultural forces for and against, and means of achieving the goal. For example:

FORCE FIELD ANALYSIS	
What are the factors that can help or hinder me in achieving the following goal? "I want to be fully accepted by my village as a native Gambian."	
Forces for:	Forces against:
1. Which of the above do I have no control over? 2. Which can I change and how? 3. Should I attempt or abandon the Goal?	

LANGUAGE/CULTURAL TRAINING LEARNING OBJECTIVES

1. By the end of training the trainee will be able to greet effectively.

   a. exchange at least five greetings in the target language
   b. explain the importance of greetings
   c. use at least 3 non-verbal gestures for greetings
   d. state at least seven meanings of "tubaab"

2. By the end of training the trainee will be able to identify and pronounce names of people and places.

   a. ask the name of a person or place in the target language
   b. state at least 10 Gambian first names and 10 Gambian last names
   c. state at least 15 towns in The Gambia
   d. state the divisions of The Gambia

3. By the end of training the trainee will be able to count and use local currency in the target language.

   a. count up to a thousand in the target language
   b. state the following Gambian currency in the target language:

D25.00	D0.50
D10.00	D0.25
D 5.00	D0.10
D 1.00	D0.05
	D0.01

   c. explain the counting system
   d. take a taxi without assistance using the target language
   e. differentiate vehicle number plates

4. By the end of training the trainee will be able to shop easily in the target language in all commercial quarters.

   a. buy an item in the market using the target language
   b. bargain for a better price for an item in the market in the target language
   c. give the names of at least 20 items in the market in the target language, including fruits, vegetables and meat
   d. name in the target language at least 5 domestic animals and five food fish

5. By the end of training the trainee will be familiar with Gambian culinary art.

2/...

a. state the names of at least 6 Gambian dishes
b. order food in the target language, giving:
   - name
   - quality
   - quantity
   - flavor
   - cost
c. explain the etiquette at meals including:
   - hand washing
   - youngest holding the bowl
   - using only the right hand
   - only elders talking at meals
d. state at least 6 household utensils in the target language including but not limited to:
   - dish
   - plate
   - glass
   - spoon
   - knife
   - fork

6. By the end of training the trainee will be able to receive and give directions related to daily activities.

a. receive and successfully follow directions in the target language to at least four places of his work-related activities
b. state in the target language directions including:
   - North
   - South
   - East
   - West
   - left
   - right
c. give correct directions in the target language to at least the following places:
   - Peace Corps Office
   - American Embassy
   - Post Office
   - Ferry crossing
   - Car park (garage)
d. describe Banjul giving at least:
   - history
   - geography
   - important places

7. By the end of training the trainee will be able to describe in the target language compound living conditions.

3/...

a. describe in the target language a traditional Gambian house at least giving:
   - color
   - size
   - location
   - number of rooms
   - number of doors
   - number of windows
   - provision for lighting and water

b. state the primary colors

c. state at least 6 adjectives describing size and shape in the target language

d. state the names of rooms in a house in the target language

e. state at least five fixtures/appliances in the target language including but not limited to:
   - light bulb
   - shower
   - toilet

f. state the names of at least 7 pieces of furniture in the target language including but not limited to:
   - chair
   - table
   - bed
   - stove
   - refrigerator
   - cabinet
   - desk

g. state the element of landlord-tenant relationship

8. By the end of training the trainee will be able to describe social conventions and relationships within the community.

   a. state at least 10 family relationship titles in the target language, including but not limited to:
      - father
      - mother
      - sister/brother
      - uncle/aunt
      - grandmother/father
      - in-law
      - cousin

   b. state the best approach to elders

9. By the end of training the trainee will be able to use accurate descriptive forms for a day.

a. state at least five terms in the target language describing the weather, such as hot, cold, wet, rain, dry, season
b. state in the target language the days of the week
c. state in the target language the months of the year
d. describe how groundnuts are grown in The Gambia and processed
e. describe the effect of the drought on The Gambia

10. By the end of training the trainee will be able to give directions to an employee.

a. instruct a cook and wash lady in the target language
b. state the functions of a maid and the relationship with the employer

11. By the end of training the trainee will be able to describe and state in the target language positions, parts and movements of the body.

a. state in the target language at least five physical positions including but not limited to:
   . standing
   . sitting
   . squatting
   . lying
   . bending
b. state in the target language at least 7 parts of the body
c. state in the target language at least 4 movements of the body

12. By the end of training the trainee will be able to instruct a tailor using the target language.

a. have a dress made in the target language, giving:
   . size (long, short)
   . type of dress
   . cost
   . bargain

13. By the end of training the trainee will be able to be familiar with Gambian music and instruments in the target language.

a. sing at least two songs in the target language
b. describe at least two musical instruments common in The Gambia

14. By the end of training the trainee will be able to communicate effectively in the target language.

a. construct at least 2 sentences demonstrating each of the following:
   - statement
   - question
   - exclamation
   - command

b. demonstrate the intonation patterns of the target language

c. construct at least 2 sentences demonstrating each of the following:
   - past
   - present
   - future

d. construct at least 2 sentences to demonstrate the correct use of each personal and possessive pronoun in the target language

e. describe the alternative ways tenses can be used in the target language

OPTIONAL PRE-SERVICE TRAINING AND/OR IN-SERVICE LANGUAGE/CULTURAL OBJECTIVES

By the end of Volunteer service the trainee will be able to:

1. Speak at least one dialogue (minimum of five responses) with 90% accuracy on each of the following subjects:

   a. instruct a worker to do a job
   b. seeking for information about a job
   c. describing job done to others

2. List at least 8 materials, tools and/or utensils used on the job in the target language.

3. Measure at least 5 items with 100% accuracy of language use in the target language. The measurement must include length, volume, weight and must be in the appropriate type measurement system (English or metric) used by the native speakers.

4. State at least four Gambian proverbs in the target language.

5. State at least 6 Gambian (Wolof) superstitions.

6. Describe accurately how Gambians extend, accept and refuse invitations to ceremonies, including Christenings and weddings.

7. List the correct dress for at least five different occasions, each occasion requiring a unique dress different from the other occasions.

8. Describe the Government structure, e.g.
   - Area Councils
   - Districts
   - Parliament
   - Ministries

9. Describe the educational system in The Gambia.

10. List the national and religious holidays and their reasons.

11. Demonstrate the ability to console a bereaved person in the appropriate Gambian manner.

12. List clan names and their roles.

OBJECTIVE	1st week	2nd week	3rd week	4th week	5th week	6th week	7th week
1	a b c d						
2	b	a			c d		
3	b c		c d	d e		a	
4				a b c d e			
5		a			b c d		
6					c		a b d
7							a b c d e f g
8	b			a			
9		a b c				d e	
10							a b
11		a b c					
12					a		
13							a b
14			a b d				c e

In the above chart, the numbers in the left hand column represent Language/ Cultural Training Learning TERMINAL OBJECTIVES. The small letters under the columns marked "1st week, etc." are the EN ROUTE or INTERIM OBJECTIVES. For example:

2. By the end of training the trainee will be able to identify and pronounce names of people and places.

   a. ask the name of a person or place in the target language
   b. state at least 10 Gambian first names and 10 Gambian last names
   c. state at least 15 towns in The Gambia
   d. state the divisions of The Gambia

According to the time chart above, EN ROUTE objective "b" of TERMINAL OBJECTIVE # 2 will be met in the first week of training; en route objectives "c" and "d" will be met by the 5th week of training, and so on.

Training objectives:

__:__ to __, __/__/7_ Location:

Resource people:

" materials:

" handouts:

Outline of material to be covered:

Methodology/form of presentation:

Evaluation:

__% of material covered

__ no. of trainees achieved objective

__ " " " did not achieve objective

Comments:

Follow up:

DAILY LANGUAGE LESSON PLAN

Trainee: _____

Date/Time: _____

Subject matter: _____

Materials and/or
Visual Aids: _____

Ground covered: _____

Remarks: _____

.....
Instructor

Cycle 1

M1 Malekum Salaam
M2 Salamale Kum
M1 Salamale Kum
Malekum Salaam

Teach cycle 1 with all the necessary gestures, e.g. shaking hands, putting hands on the chest, etc. Explain the cultural behaviors.

Cycle 2

M1 Mangi fi rekk
M2 Naka nga def?
C1 Naka nga def?
Mangi fi rekk

Pay special attention to the interrogative intonation for the questions.

C2 Salawalekum
Malekum Salaam
Naka nga def?
Mangi fi rekk

Cycle 3

M1 Jama rekk
M2 Jama ngam?
M1 Jama ngam?
Jama rekk

Show an example of the way this greeting is done by busy people. Walk by the class, call one of them and greet him using cycle 3, e.g. John, jama ngam? etc. This must go with the waving of the hand.

Cycle 4

M1 Waaw Peter degana Angale
Waaw Ebrima degana Olof
Waaw degana Angale
Tuuti rekk
M2 Peter degana Angale?
Ebrima degana Olof?
Yow deganga Angale?
Yow deganga Olof?

C1 Peter degana Angale?
Waaw Peter degana Angale
C2 Ebrima degana Olof?
Waaw Ebrima degana Olof
C3 Yow deganga Angale?
Waaw deganaa Angale?
C4 Yow deganga Olof
Tutti rekk

(Show the gesture for "tuuti rekk")

Cycle 5

M1 America laa joge
M2 Fan nga joge?) also teach "fo joge?"
C1 Fan nga joge?)
America laa joge
C2 Fan nga joge?
America laa joge
Deganga Angale?
Waaw dega naa Angale
Dega nga Olof?
Tutti rekk.

DIALOGUE BENNA

Greetings

Introduction

"Salamalekum" is the key word to any social and/or business dealings with Gambians. "Salamalekum" (Arabic) means "Peace be on you", and the appropriate response "Malekum Salaam" "may peace return to you".

Islam lays emphasis on greetings and about 90% of the Gambian population, being Muslims, are influenced by Islam.

This initial exchange of greetings is used by all tribes including the non-muslims. The intonation might sound slightly different from tribe to tribe. The exchange of greetings often goes with handshakes especially among men. It has been practiced among men and women because of outside influences and is now common among most people in the Banjul area. Another common gesture is the putting of hands on the chest after the handshake. This is a sign of respect especially to elders.

Different gestures can be used when greeting including shaking hands, waving, cupping hands together, etc., and may last very long among people that have not seen each other for a long time.

Without greeting people, one can hardly accomplish anything so I can hardly over-emphasise the importance of greetings in this culture.

Dialogue

Momodou mungi nuyu Bob.

Momodou: Salamalekum?
Bob: Malekum Salaam
Momodou: Naka nga def?
Bob: Mangi fi rek
Momodou: Fan nga jogeh?
Bob: America laa jogeh
Momodou: Ana wa America?
Bob: Nyepanga fa
Momodou: Jama ngam?
Bob: Jama rek
Momodou: Laa-i-laa tubaabi degana Olof.

Note: In exchanging greetings with someone you are meeting for the first time, questions like "Fan nga jogeh?" are asked for information

to use in greetings. Another possible question would be "Naka nga Santa" for the last name because it is used a lot in greeting. "Tubaab" was originally used by Wollofs for people from "Tougal" (France) who were white men. Through generations, the word has been used by many people and now has about seven different meanings as follows:

1. White man
2. Educated person
3. Someone in Western dress and/or Western behavior
4. Language (Tubaab language)
5. An immediate boss in an office
6. European
7. Rich person

Drills

A: SUBSTITUTION

1. Naka nga def?
   Manga
   No

2. Mangi fi rek?
   Mang fi
   Mi

3. Fan nga joge?
   Fo

4. America laa jogeh
   Gambia
   Banjul
   Washington

5. Ana wa America?
   Banjul
   Gambia
   Washington

6. Nyepanga fa
   Nyunga
   Nyung

B: TRANSFORMATION

1. Naka nga def?
   Mangi fi rek
   Fan nga jogeh
   Nyepanga fa
   Ana wa America

2. Manga def?
   Mang fi rek
   Fo jogeh?
   Nyung fa
   Wa America

C: EXPANSION

1. Fan nga joge?
   America
   Fan nga joge America?
   Tubaab
   Tubaab fan nga jogeh America

2. Tubaab bi fan nga jogeh America
   wala Sweden
   Tubaab bi fan nga jogeh America wala Sweden

D: GRAMMAR

Subject Pronouns

1st person	Mangi	Nyungi
2nd person	Yangi	Yeenangi
3rd person	Mungi	Nyungi

E: QUESTIONS

1. Salamalekum?
2. Nanga def?
3. Naka nga def?
4. Fan nga jogeh?
5. Fo jogeh?
6. Jama ngam?
7. Ana wa America?

F: SITUATION

Ask students to walk towards each other from opposite ends of the class and greet each other.

Cross cultural discussions.

C Discrepant event:

Bob was on his way to Gunjur and anytime he came to a fork in the road he asked in perfect Olof "Is this the right way to Gunjur?" and would get "yes" as an answer or perfect silence. Bob got incredibly lost. What went wrong?

C

DIALOGUE NYARR

Introduction

Foreigners with Gambian names, especially tubaabs, seem funny to Gambians. Namesakes, family relationships and clan relationships often indicated by the last names makes someone accepted within the family and/or clan irrespective of color, race or citizenship.

Jokes are common between certain families, e.g. the N'Jies call the Joofs their slaves, etc. If as a foreigner one happens to get the last name "Joof" a N'Jie can call you a slave of his. Another common joke is "Joofs eat too much one can hardly get enough food for them". The response to these statements is often reciprocating with a similar joke.

Dialogue

Alhaji Joof:	Jama ngeenan?
Momodou:	Jama rek
Alhaji Joof:	Mbaye seen yaram jama?
Momodou:	Jama rek alhamdulilah
Alhaji Joof:	Alhamdulilah Mbaye , mane ki naka la Santa?
Momodou:	Ki Mengis la santa. Wa America la
Alhaji Joof:	Deedet leegi; Abdou N'Jie la tuda
Bob:	Huh
Momodou:	Mune leegi N'Jie nga Santa
Bob:	Man N'Jie laa santa?
Alhaji Joof:	Waaw waaw suma jam nga. Jama ngam N'Jie?
Bob:	Jama rek Joof
Alhaji Joof:	N'Jie waye
Bob:	Joof

Note: "Alhamdulilah" (Arabic) means "Thanks be to God". It is used after a positive answer to any question about (the body) health. It is also used after the completion of any task, e.g. working, eating, etc.

Drills

A: SUBSTITUTION

1. Mbaye nga Santa?
   Joof
   Jawara
   N'Jie

2. Alhaji nga tuda?
   Bob
   Momodou
   Fatou
   Haddy

3. Alhaji Joof nga tuda?
   Dawda Jawara
   Momodou N'Jie
   Fatou Sise
   Aminata Jobe

4. (a) Give students cards with names of countries and ask them to take for granted they are citizens of the countries stated on their respective cards, then ask the following questions:

   Teacher: Wa America nga
   Student: Deedet man wa Gambia laa etc. according to their identity cards

   (b) Do the same using cards (i) Divisions of The Gambia
   (ii) Towns in The Gambia
   (iii) Tribal locations in The Gambia, e.g. Jarra, Saloum, Badibu

5. Teacher indicating a student and another student answers

   Teacher: Ki wa America la?
   Student: Deedet ki wa Angale la
   Teacher: Ki Mboge la Santa?
   Student: Deedet, ki ..... la Santa
   Teacher: Ki Ebrima la tuda?
   Student: Deedet, ki ..... la tuda
   Teacher: Ki Momodou Joof la tuda?
   Student: Deedet, ki ..... la tuda

B: TRANSFORMATION

1.

Man Mavib laa tuda	ki modou la tuda
Man wa Gambia laa	ki wa Gambia la
Man Sosseh laa Santa	ki Sosseh la santa
Man Wollof laa	ki Wollof la
Man Mavib Sosseh laa tuda	ki Momodou N'Jie la tuda

2.

Teacher:	Student:
Bob nyow na Momodou nyow na	Bob ag Momodou nyow nagne

Teacher:	Student:
Marie nyow na Philip nyow na	Marie ag Philip nyow nagne
Alhaji gis na Bob Morima gis na Bob	Alhaji ag Morima gis nagne Bob
Peter degana Olof Bob degana Olof	Peter ag Bob dega nagne Olof
Peter am na turi Olof Bob am na turi Olof	Peter ag Bob am nagne turi Olof

3.

Jama ngam	Jama ngeenam
Sa yaram jama	Seen yaram jama
Naka nga def	Naka ngeen def
Nanga def	Nangeen def

4.

Teacher:	Student:
Ki wa America la?	Ki wa America la
Ngane lan	Nane ki wa America la
Nuneh lan? (to another student)	Nuneh ki wa America la

1. Ki angale la?
2. Baboucarr nyow na?
3. Tom am na santi Olof?
4. Tubaabi degana Olof?
5. Ki America la jogeh?

Note: "Nganehlan" is the question asked when you want someone to repeat something he said.

Questions

1. Naka nga tuda?
2. Ki naka la tuda?
3. Marie nga tuda?
4. Joof nga santa?
5. Nanga def?
6. Fo joge?
7. Deganga Olof?
8. Tubaabi degana Olof?
9. Jama ngam?
10. Jama ngeenan?
11. Am nga pen?

Situations:

1. Ask each student to greet the rest of the class as a group

2. Ask students to pretend they are meeting each other for the first time
   - greetings
   - introducing a friend, etc.

Field Trip:

Go to a compound with a friend and greet the people introducing your friend.
- His name is
- His last name is
- He is an American
- His Gambian name is, etc.

DIALOGUE NYETTA

Introduction

Taxis in The Gambia have yellow number plates. Taxis within the city of Banjul are mostly Renaults taking three passengers each paying 12 ututs to any place within the city. Seven-passenger Peugeot taxis and mini-buses are used for long journeys up-river.

The counting system in Wollof is base 'five'. Since The Gambia changed over to decimal currency, most people have continued using shillings and pence, especially in the markets and shops. You will therefore hear people use shillings and pence, but insist on Dalasis and Ututs as it is easier to bargain in.

Butut (Wollof) means "the small one" and Burai "the big one", which is two ututs.

Dalasi (Mandinka) "100 ututs" is equal to four shillings in the old currency.

Likely old currency to be used and its equivalent:

Burai	D0.02
Nyataa	D0.06
Tanka	D0.12
Taransu	D0.25
Tulalibarr	D0.50
Taransu ag Tanka	D0.75

Dialogue

Apprentice:	Banjul waye! Banjul waye! En for jein Banjul?
Momodou:	Waaw! Tahawal
Apprentice:	Dugaleen

Bob ag Momodou dugu nagne chi moto bi teh muyu nagne nit nyi.

Bob ag Momodou:	Salamalekum?
Nit Nyi:	Malekum Salaam
Momodou:	Passi fi be Banjul nyaata la?
Apprentice:	Fi be Banjul, nyetta fuki butut ag jurom nyarr la
Bob:	Momodou, man anuma halis de. Yow nag? Arnga?
Momodou:	Waaw, am naa jurom nyarr fuki butut ag jurom
Bob:	Alhamdululah
Apprentice:	Seen pass
Momodou:	Am, fi lanyui wacha

Note: Different areas are used for different destinations. Drivers shout their destinations in search of passengers to Banjul - Banjul waye! Banjul waye! etc.

DRILLS

A. TRANSFORMATION

Manga def?	Naka nga def?
Manga tuda?	Naka nga tuda?
Manga santa?	Naka nga santa?
Turr wa?	Naka nga tuda?
Santa wa?	Naka nga santa?

B. SUBSTITUTION

(stress on the pronunciation of nga)

Yow dega nga Ulof
Yow nyow nga
Yow dis nga Alhaji Joof
Yow am nga halis
Yow am nga japarr
Yow am nga jekerr
Yow nuyu nga nit nyi
Yow duga nga chi moto bi
Yow eek nga

C. TEACH NUMBERS 1-5

bena, nyarr, nyetta, nyenent, jurom

Substitution

1. jurom bena
   jurom nyarr
   jurom nyetta
   jurom nyenent

2. Fuka
   fuka ag bena
   fuka ag jurom
   fuka ag jurom bena
   fuka ag jurom nyenent

3. nyarr fuka
   nyetta fuka
   nyenent fuka
   jurom fuka
   jurom bena fuka
   jurom nyenent fuka
   temeir

4. nyarr fuka ag bena
nyetta fuka ag nyarr
nyetta fuka ag jurom
nyenent fuka ag nyenent
jurom fuka ag nyenent
jurom nyenent fuka ag jurom

5. nyarr temeir
nyetti temeir
juromi temeir
jurom nyenenti temeir
juneh

D: SUBSTITUTION

1. bena butut
juromi butut
fuki butut
nyarr fuki butut ag jurom (nyarr fuka ag juromi butut)
jurom fuki butut

2. bena dalasi
juromi dalasi
fuki dalasi
nyarr fuki dalasi ag jurom (nyarr fuka ag juromi dalasi)

E: SUBSTITUTION

1. Am nga pass?
Am nga halis?
Am nga nyarri butut?
Am nga jurom fuki butut?
Am nga nyarr fuki butut ag jurom?
Am nga jekerr?
Am nga jabarr?

2. Man am naa halis
Man am naa gan
Man am naa jurom benni butut
Man am naa fuki butut ag jurom
Man am naa bena raka
Man am naa bena mag

F: DOUBLE SUBSTITUTION

Ousman am na halis
Ousman am na juromi butut
Bob am na juromi butut
Bob am na pass
Momodou am na pass
Momodou am na nyarri raka
Mel am na nyarri raka
Mel am na dara

G: TRANSFORMATION

Marie am na juromi butut	Man am naa juromi butut
[illegible] hariti Olof	Man am naa hariti Olof
[illegible]it am na gan	Man am naa gan
Mom am na nyarri mag	Man am naa nyarri mag
Philip am na nyetti jabarr	Man am naa nyetti jabarr
Ki am na pas	Man am naa pas

H: SUBSTITUTION

1. Amuma halis
   Amuma jabarr
   Amuma hariti wa America
   Amuma santi Olof
   Amuma turi Olof
   Amuma pass

2. Amulo halis
   Amulo jabarr
   Amulo hariti wa America
   Amulo santi Olof
   Amulo turi Olof
   Amulo pass

3. Amul pass
   Amul turi Olof
   Amul santi Olof
   Amul hariti wa America
   Amul jabarr
   Amul halis

J: GRAMMAR

Affirmative		Negative	
1st person:	Am naa	1st person:	Amuma
2nd person:	Am nga	2nd person:	Amulo
3rd person:	Am na	3rd person:	Amul

K: TRANSFORMATION

Mangi dem Banjul	Banjul laai dem
Mangi dem Serrekunda	Serrekunda laai dem
Mangi dem Bakau	Bakau laai dem
Mangi dem Basse	Basse laai dem

L: SUBSTITUTION

1. Fi be Banjul nyaata la?
   Fi be Serrekunda nyaata la?
   Fi be New York nyaata la?
   Pi be Bakau nyaata la?

2. Fi be Banjul nyarr fuki butut ag jurom la
   Fi be Banjul bena dalasi la
   Fi be Banjul nyenenti dalasi
   Fi be Banjul fuki dalasi

M: TRANSFORMATION

Am naa fuki dalasi	Fuki dalasi rek laa am
Am naa juromi dalasi	Juromi dalasi rek laa am
Am naa nyarri dalasi	Nyarri dalasi rek laa am
Am naa benna dalasi	Benna dalasi rek laa am

N: QUESTIONS

1. Ask class to count from left to right
2. Nyaata nga am?
3. Momodou ak Bob nyungi tahaw chi bori yon wi?
4. Fan la Bob di dem?
5. Momodou fum jeim?
6. Am nga halis?
7. Nyaata la am?
8. Passi fi be Bakau nyaata la?
9. Indicating cash in hand - li nyaata la?
10. Foi dem?

O: SITUATION

An American takes a taxi, greets the passengers and finally asks for the fare. A woman nearby wants to hear him speak Wolof and asks him questions:

Naka nga tuda?
Fan nga jogeh?
Dega nga Olof?
Am nga turi Olof? etc.

P: EXERCISES

1. What is "tanka tanka"?
2. Do the "open page" exercise using a big book

Example: Bob (in Wollof) Open page 187
- rest of class try to open the page
- Bob asks students to read to see if they opened the page.

DIALOGUE NYENENT

Introduction

The most interesting part of the Wollof culture is bargaining. Outsiders not used to bargaining find it boring and a waste of time. "Why not fix a price?" one of them said. "Then the necessary human relations are lost" replied a Gambian.

Almost everything is bargained for. Only in supermarkets and some big stores are there fixed prices, and even in these places some people attempt to bargain and are at times successful.

In bargaining, the more information you give to the vendor about yourself, e.g. name, nationality, reason for buying the object, etc. the more likely he will give you a better price. Another technique is to pretend to walk away after being told the first price. (The gesture means that the price is so exorbitant that I don't have to waste time bargaining for it.) In most cases you are called back and a better price often follows.

"Nyaata nga am" (how much do you have) is a common question in bargaining. The vendor in this case wants to know how much you can offer and not how much money you have.

Dialogue

Bob: Jama ngam?
Jayekat: Jama rek.
Momodou: Bi yarr nyaata?
Jayekat: Ban pis nga wakh, bubulo bi wala bu wekh bi?
Momodou: Bu bule bi laa wakh
Jayekat: Yarr nyetti dalasi
Momodou: Oh! Dafa serr torop waye. Wanyi ko
Jayekat: Nyaata nga am?
Momodou: Nyarri dalasi laa am
Jayekat: Lolu tuuti na. Yokal tuuti. Fayal nyarri dalasi ag jurom fuki butut
Momodou: Bahna
Jayekat: Nyaata yarr nga buga?
Momodou: Jaye ma nyetti yarn
Jayekat: Am.
Momodou: Am nga wechiti fuki dalasi?
Jayekat: Waaw indil, am sa wechit
Momodou: Jerry jeof.
Jayekat: Sa wala.

DRILLS

A: SUBSTITUTION

1. Yarr nyaata?
   Dampe nyaata?
   Coupong nyaata?
   Sorr nyaata?
   Melan nyaata?
   Seir nyaata?
   Housor nyaata?

2. Serr nyaata?
   Dom nyaata?
   Pot nyaata?
   Kudu nyaata?
   Paket nyaata?
   Taka nyaata?

3. Mbuba nyaata?
   Tubei nyaata?
   Dala nyaata?
   Parr nyaata?
   Mbahana nyaata?
   Kalpe nyaa ta?
   Belta nyaata?

B:

1. Jaye ma nia
   Jaye ma dala
   Jaye ma gukur
   Jaye ma forigne
   Jaye ma nana
   Jaye ma atava (warga)
   Jaye ma yapa
   Jaye ma jein
   Jaye ma yokhos

2. Jaye ma limong
   Jaye ma sorance
   Jaye ma pom
   Jaye ma mandarin
   Jaye ma papakayo
   Jaye ma nyambi

C:

1. Am nga limong?
   Am nga pobarr?
   Am nga kaneh?
   Am nga pompiterr?
   Am nga large?
   Am nga salaat?
   Am nga khorom?

   Am nga yapi nack
   Am nga yapi harr
   Am nga yapi bei
   Am nga yapi mbam
   Am nga yapi fass
   Am nga yapi geleim

D: TEACH THE FOLLOWING WAYS of exclaiming for a high price:

Oh! Dafa serr torop waye
Serr na
Lan
Bul ko wahati
Njeik gi serr na

E: EXPANSION

Serr na
Torop waye
Serr na torop waye
Bul ko wahati
Bul ko wahati serr na torop waye
Nganeh lan
Nganeh lan, bul ko wahati; serr na torop waye

F: TRANSFORMATION

1. Nyarri dalasi laa am	Am naa nyarri dalasi
Juromi dalasi laa am	Am naa juromi dalasi
Fuki dalasi laa am	Am naa fuki dalasi
Jurom fuki butut laa am	Am naa jurom fuki butut
Li laa am	Am naa li
2. Am naa benna butut	Benna butut rek laa am
Am naa juromi butut	Juromi butut rek laa am
Am naa jurom fuki butut	Jurom fuki butut rek laa am
Am naa juromi dalasi	Juromi dalasi rek laa am
Am naa fuki dalasi	Fuki dalasi rek laa am

G: QUESTIONS

1. Jama ngam?
2. Jama ngeenam?
3. Li nyaata? (Anything that belongs to students)
4. Am nga halis?
5. Nyaata nga am?
6. Am nga wechiti benna dalasi?
7. Am nga wechiti jurom fuki butut?

H: SITUATIONS

1. Set up a shop and have students buy things from it:
   - greetings
   - bargaining
   - change, etc.

2. Have students sell one another their things.

J. CROSS CULTURAL EXPERIENCES

Read and discuss the following cross-cultural experiences:

I went to the Banjul market to buy grapefruit from my favorite vegetable vendor. Another man was there buying grapefruit, and when my turn came the vendor tried to overcharge me. This irritated me as I had bought grapefruit from him before at a lower price, but my arguments went for naught. Finally, because I really wanted grapefruit, I bought a few and walked away angrily I had walked about 10 yards when the vendor came running up with several more grapefruit, apologizing profusely. He told me that he had just overcharged the man in front of me and as long as the other man was in hearing distance, he could not give me a lower price. He then gave me the extra grapefruit.

******

I went back to the same vendor and found another PCV there buying tomatoes. The PCV asked the price and the vendor gave him a high price. The PCV looked at me inquiringly, the vendor looked at me anxiously, and I looked away and said nothing. After the volunteer had paid the high price and left, I paid the correct price for my tomatoes and left.

******

My wife and I went to Brikama to buy strip cloth. We argued with one storekeeper until we agreed upon a price. Thinking he might lower his price even more, we told him that we would like to look some more, but would return. When we returned, he was no longer there. The regular shopkeeper, who happened to be the real owner, had returned. We told him about the price we had agreed upon, but he said it was too small. I was angry about this since I had come to an agreement with the other man, so we left. The owner then sent another boy to call me back. The owner then offered me a chair, and using interpreters, we each explained our positions and began bargaining again. We finally agreed on a price. I offered the owner a cigarette at one time, and even though he did not accept it, he was very impressed.

******

When I arrived in The Gambia I decided I needed a pair of thongs (rubber sandals), but I really did not feel like taking a taxi to Banjul because it was so hot, and I wanted to go swimming instead. So naturally I was very happy to have a boy "just drop by" and offer to go and get them for me. Not yet fully understanding the value of Gambian currency, I handed my "friend" five dalasis, as did my roommate who also needed some thongs. When he returned some time later with the thongs (which, by the way, were not the sizes requested) we asked for the change. His reply was "Oh, those cost a lot of money, and besides, I had to pay for a taxi".

******

DIALOGUE JUROM

Introduction

The rigidity in observance of strict discipline at mealtimes is rapidly giving way to more flexible situations. Parents today are not as strict in the observance of too many restrictions at meals as before. This is partly because parents today are younger than before, and because of outside influence.

Today things have changed tremendously. Children enjoy liberty at meals and parents are far less rigid.

In the past, at the beginning of meals, each child under the age of maturity (generally under 15 years of age) was given some meat or fish instead of being left to take it from the bowl as the elders did. Also, children of this age held the bowl with their left hands to prevent it from rocking.

Eating with the left hand is considered evil. The main reasons for this are because of Islam's objection to the use of the left hand and it is used with water as "toilet paper".

Never refuse food! At least taste it even when you are not hungry.

Dialogue

Momodou: Wacha nga?
Bob: Waaw wacha naa. Sa fass wi kat mun na daw. Kai nyu agne.
Momodou: Jerry jeof.
Bob: Kai nyu agne waye.
Momodou: Joh ma kudu gi ma mos chi tuuti.
Bob: Uh! Chu bi dafa saf kaneh lol.
Momodou: Hanaa bugulo kaneh?
Bob: Muck.
Momodou: Yow daal. Haral lakh bi du saf kaneh.
Bob: Bahna.

Note: In Wollof, obvious questions like " are you eating?" when you see someone eating are asked for politeness and not for information. Another common question is "Wacha nga?" as in the above dialogue. It is considered impolite to walk past someone you know without telling him something, or acknowledging his presence. If you have nothing to tell him, ask him if he is doing whatever he is doing, e.g. "Are you sitting?, standing?, etc."

DRILLS

A: SUBSTITUTION

1. Nacha nga?
   Nyow
   Agne
   Baru
   Joke

B: TEACH THE FOLLOWING DIFFERENT WAYS of inviting people to eat:

1. Kai agne.
2. Kai nyu agne.
3. Nyowal agne.
4. Do agne.
5. Kai chi agne bi.

ALSO TEACH the following as possible answers to the above invitations and the gestures indicating each:

1. Surr na.
2. Doi na.
3. Bakh naa ni.
4. Na chi jama bari.
5. Bisimilai.
6. Jerry jeof.

C: SUBSTITUTION DRILL

Kai nyu agne.
- rerr.
- ndeo.
- nioganal.
- heda.
- leka.
- naana

D: EXPANSION DRILL

Kai nyu agne.
Maneh
Maneh kai nyu agne.
Waye
Maneh kai nyu agne waye.
Yow daal
Maneh, yow daal kai nyu agne waye.

E. TRANSFORMATION DRILL

a. Kai agne
Kai chi agne bi
Do agne
Do agne waye

b. Nyowal agne
Nyowal chi agne bi
Agnal
Nyowal agne waye

F. SUBSTITUTION

Ma moss tuuti
naan
gokh
seet
barkelou

Note: Go over drill F putting "Johma" before each sentence, e.g. Johma ma moss tuuti.

G. SUBSTITUTION

Tubaab bugana domoda?
benachin
super
m'bahal
chu
palasas
lakh
chura
chere
jineh jobe

H. SUBSTITUTION

Chu bi dafa saf kaneh
Domoda bi dafa saf kaneh
Super bi
Palasas bi
Benachin bi
Mbahal mi

I. SUBSTITUTION

Joh ma kudu gi
asset bi
palaat bi
kass bi
pot bi
paka bi
furset bi
kafcherr bi
satala si

J: SUBSTITUTION DRILL

a.		b.
Ana baku bi?		Yengalal.
<u>sugerr bi</u>?		Togal.
<u>tenteng gi</u>?		Bessal.
<u>tane bi</u>?		Layal.
<u>chumwarr bi</u>?		Yengalal.
<u>kurr gi</u>?		Wolal.
<u>genah gi</u>?		Sopal.

K: QUESTIONS

1. Wacha nga?
2. Agne nga?
3. Do agne waye?
4. Buga nga domoda?
5. Tubaab bugana benachin?
6. Am nga kuku?
7. Kun nga leka ag lono?
8. Naan nga?
9. Moss nga?
10. Gokh nga?
11. Buga nga kaneh?
12. Sa fass wi kun na daw?

L: SITUATIONS

1. Bob goes to lunch at Ibrima's. He refuses to eat because the food is hot.
   —Conversation.

DIALOGUE JUROMBENNA

Introduction

Banjul is the capital and only city in The Gambia. When the Portuguese first came to The Gambia, they met some Mandingoes on this island (Banjul) and asked them the name of the place. Thinking they were asked what they were doing, the Mandingoes said they were looking for "Bang julo" (bamboo ropes). The Portuguese had this down as the name of the place.

This island today is inhabited by 40,000 people. It is the main commercial and administrative area in the country.

There are two local divisions: "Halfdie" and "Soldier Town". In the first division, half the people died of some disease and in the latter, soldiers camped during the First World War. This is how their names came to be. But, presently, there are three political divisions: Banjul North, South and Central.

Dialogue

Momodou:	Fatou nanga def waye?
Fatou:	Mangi fi rek. Nangeen def?
Momodou:	Maneh, hamulo fu Standard Bank neka?
Fatou:	Yow daal. Hanah dekulo chi deka bi. Munga Buckle Street. Cha kanami police station.

Momodou ag Bob dem nagne Police Station.

Momodou ag Bob:	Salamalekum?
Policeman:	Malekum Salaam. Tubaab bi kat degana Olof.
Bob:	Fan la Standard Bank neka?
Policeman:	Mungi nii chi sa kanam.
Bob:	Jerry jeof.
Policeman:	Sa wala.

A: Drills

1.	a.	li	b.	lan?
		fi		fan?
		ki		kan?
		bi		ban?
		yi		yan?
		ŋyi		ŋyan?
2.	a.	Lan la?	b.	Li lan la?
		Fan la?		Fi fan la?
		Kan la?		Ki kan la?
		Ban la?		Bi ban la?
		Yan lagne?		Yi yan lagne?
		Ŋyan lagne?		Ŋyi ŋyan lagne?

B. DRILLS

a.	b.
Laleh	Laleh lan la?
Faleh	Faleh fan la?
Kaleh	Kaleh kan la?
Baleh	Baleh ban la?
Yaleh	Yaleh yan lagne?
Nyaleh	Nyaleh yan lagne?

C. SUBSTITUTION

1. Fan la police neka?
   marse neka?
   locitan neka?
   Atlantic Hotel neka?
   kerr burr neka?
   PWD neka?
   PUD neka?
   President Jawara neka?

2. Hamulo fu neig am?
   sukur
   lal
   sis
   ngeganaye
   darap

3.

a.	b.
Demal marse	Dem leen marse
Demal tefess	Dem leen tefess
Demal Post Office	Dem leen Post Office
Demal kerr nyom Momodou	Dem leen kerr nyom Momodou
Dem fa	Dem leen fa

Grammar note: For the imperative simply all "al" to the verb for the singular and "leen" to the verb for the plural.

D. TRANSFORMATION

C.3a - C.3b
C.3b - C.3a

E. SUBSTITUTION

1. Moi bi chi sa kanam
   Moi li
   Moi ki
   Moi yi
   Moi nyi

E. contd.

2. Moi ki chi sa kanam
ganao
wet
kow
borr
chamoigne
ndeijorr

F. EXPANSION

Lan!
Ganeh
Ganeh lan!
Yow
Ganeh lan yow!
Bul ko wakhati
Ganeh lan yow bul ko wakhati!

G. SUBSTITUTION

1. Nyungi dem Leman Street
Peace Corps Office
Yundum College
PWD
Nyungi nyibi

2. Leman Street lanyui dem
Peace Corps Office lanyui dem
Yundum College lanyui dem
PWD lanyui dem
Kerr lanyui dem

H. TRANSFORMATION

Dem	Demal
Leka	Lekal
Naan	Naanal
Anye	Anyal
Tog	Togal
Tahaw	Tahawal
Talal	Talalal
Romba	Rombal
Lakha	Lakhal

Note: For the command, simply add "al" to the verb.
Exception - "Am", "kai"

NB: Teach the different intonations for questions, statements and commands.

I: QUESTIONS

1. Nanga def waye?
2. Nangeen def waye?
3. Fan la . . . . . nekk?
4. Fan nga deka?
5. Nanaa dekulo Banjul?
6. Dekulo America?
7. Tubaabi deganga Cloff?
8. Tanawal!
9. Ncha! (Show gestures for this command.)
10. Denal.
11. Lekal waye!
12. Do leka?

J: SITUATION

1. Play a hide and seek game.
2. Organise a treasure hunt.

DIALOGUE JUROM NYARR

Introduction

In rural areas, houses are generally round or square huts. They are made either of mud, reeds or millet stalks. The roof is conical and thatched with grass or rhun palm leaves. Most houses have two doors and a couple of windows.

In the towns and most villages now, houses are a different style. They are made either of mud bricks or cement bricks and have a verandah and at least two main rooms: the bedroom and the sitting room. The roofs are made of corrugated sheeting.

Furniture generally consists of beds, stools, chairs with cushions, and a deck-chair for the old men. Cupboards and/or sideboards are also widely used on which a collection of glasses and enamel pots and basins are displayed. Curtains are hung at the windows and doors.

Rentage is common in the urban areas of Banjul and its environs, but is gradually spreading up-country as up to date houses are being built. Cost of rentage varies from house to house depending upon the number of rooms and fixtures/appliances in the house. Generally it ranges from D10.00 to a maximum of D100.00.

Houses are always furnished by the occupants and not the owners.

The landlord-tenant relationship is often strong and friendly, but difference in culture often destroys this relationship.

Dialogue

Bob: Momodou, am naa neig
Momodou: Neig ba bakh na?
Bob: Torop. Rei na itam. Am na bena saal, nyaari cabinet, ag bena magasine
Momodou: Am na lampi elecktrick?
Bob: Waaw am na palanterr yu bari ag ai bunta
Momodou: Fan la neka?
Bob: Mungi chi bori cinema bi. Neig bu wekh la te yaa
Momodou: Mba am na sango kai
Bob: Waaw. Am na sango kai, kama ag pompe
Momodou: Sa neig bi bahna

DRILLS

A. SUBSTITUTION

1. Aa nga neig.
   saal.
   cabinet.
   mangasine.
   perong.
   ten.

2. Neig ba bahna?
   Kana
   Sango kei
   Ten

3. Nyaata saal la am.
   cabinet
   palanteer
   bunta
   mangasine

B. TRANSFORMATION

1. Kei na	2. Kei-ul
Bah na	Bahul
Nekh na	Nekhul
Tuuti na	Tuutiul
Karé na	Kareul
Morok na	Morokul

** GRAMMAR: For negatives, add "ul" to the adjective.
E.G.: Bah (good) = bahul (not good).

C. SUBSTITUTION

1. Neig bu weekh la.
   nyuul
   khonga
   nete
   werta
   domitaal
   rei
   tuuti
   sa
   vaa

C. SUBSTITUTION

2. Neig bi am na lampa
   bulse
   kama
   sango kai
   pompe

3. Neig bi amul sis
   tabul
   lal
   fridge
   armol

4. Mung chi bori cinema bi
   kanami
   ganao wi
   weti
   bunti

D. EXPANSION

Mungi chi bori cinema bi
cha Fitzgerald Street
Mungi chi bori cinema bi cha Fitzgerald Street
Maneh
Maneh mungi chi bori cinema bi cha Fitzgerald Street

E. TRANSFORMATION

Teacher: Rei/weekh
Student: Neig bu rei la teh weekh
Teacher: Tuuti/nyuul
Bah/rei
Hongha/bah
Em/kareh
Bah/em

F. QUESTIONS

1. Am nga neig?
2. Neig bi bah na?
3. Rei na?
4. Nyaata saal la am?
5. Nyaata cabinet la am?
6. Am na mangasine?
7. Am na lampa?

8. Lampi elecktrick la am?
9. Nyaata bunta la am?
10. Nyaata palanterr la am?
11. Fan la neig Bob neka?
12. Neig Bob am na sango kai?

G. SITUATION

Describe your house to the rest of the class giving color, size kinds of rooms.

DIALOGUE JUROM NYETTA

Introduction

In The Gambia almost all people are related because of the extended family system. People of different families living in the same compound for a long time often end up calling one another brother and sister. People with the same last name can find out if they are related by tracing back to their grandparents. Families can trace their grandparents through their last name (santa). Also, most people name their children after great-grandparents, grandparents, and even parents.

The traditional nuclear family consists of the following:

mamat	- great-grandparents
mam	- grandparents
bai	- father
yai (ndai)	- mother
raka	- sibling
mag	- elder

Note: "Bu ndau" (small), and "bu mag" (elder or big), are added to the appropriate term to indicate younger and elder brothers, sisters, father, etc. Also, "bu gorr" (male), and "bu jigeen" (female), are used to distinguish the sex. For example: "Nagbu gorr" (elder brother), "raka bu jigeen" (younger sister).

The extended family includes the following:

bajen	- father's sister
nijai	- mother's brother
note: father's brother is called "small father".	
seit	- grandchild
jarbaat	- brother's or sister's child
yumpagne	- mother's brother's wife
jekerr	- husband
jabarr	- wife
wuja	- co-wife
goro	- in-law

People often say "We are of one father and one mother" to indicate that they are real brothers in the Western sense. "Ndei", "bai", and "mam" are used in addressing elders of the same age as one's parents. "Pa" from the word "papa", is commonly used now because of western influence. One hardly calls elders by their names - "ya" or "pa" are always used before the names, e.g. "ya Fatou" or "pa Momodou". People named after their grandparents are called Pap/Ndei by their family.

DIALOGUE

Momodou: Bob fo demon deimba?
Bob: Dama demon seeti suma mboka ma Peter.
Momodou: Koku sa lan la? Sa mag la?
Bob: Deedet fi laa ko hamey. Suma harit la rek.
Momodou: Dangeen niro torop waye.
Bob: Yow itan danga niro ag sa raka torop waye.
Momodou: Nyo boka ndeye ag bai.
Bob: Naka la tuda?
Momodou: Mustapha la tuda.
Bob: Nyowon na fi deimba.
Momodou: Nuneh di na fi nyow tei sah.

Note: "Mboka" (noun) is the word for "relative". "Boka" (verb) is "to be related". In order to indicate whether it is the maternal or paternal line, "i" is added to the noun and "a" dropped, e.g. my father's relative: "suma mboki papa"; my mother's relative: "suma mboki yai".

Drills

A. SUBSTITUTION

Bob fo demon deimba:
Momodou
_____ (someone in the class
Fo demon deimba (without a name but talking to someone.)

B. TRANSFORMATION

dem	demon
wakh	wakhon
leka	lekon
naan	naanon
janga	jangon
am	amon

C. GRAMMAR

For the past tense, simply add "on" to the verb,
e.g. naan - naanon.

Note: The simple present is sometimes used by the native speakers for the past tense, e.g. "Deimba dem laa Banjul." "Deimba leka naa domoda."

D. SUBSTITUTION

Demon naa Banjul deimba
nga
na
nagne
ngeen
nagne

E. SUBSTITUTION/TRANSFORMATION

First do substitution drill e.g. 1a, 1b
then transformation drill e.g. 1a to 1b.

1a.	Gison naa la	1b.	Yow gison naa la
	Gison naa ko		Mom gison naa ko
	Gison naa leen		Yeen gison naa leen
	Gison naa leen		Nyom gison naa leen
2a.	Di naa la gis	2b.	Yow di na la gis
	Di naa ko gis		Mom di naa ko gis
	Di naa leen gis		Yeen di naa leen gis
	Di naa leen gis		Nyom di naa leen gis
3a.	Di naa dem	3b.	Man di naa dem
	Di nga dem		Yow dinga dem
	Di na dem		Mom di na dem
	Di nagne dem		Nyom di nagne dem
	Di nagne dem		Nyun di nagne dem
	Di ngeen dem		Yeen di ngeen dem
	Di nagne dem		Nyom di nagne dem

F. SUBSTITUTION

Damai dem
Dangai
Dafai
Danyui
Dangeen di (stress the "di" before "dem")
Danyui

G. TRANSFORMATION

1. Teacher: Banjul la Bob ag Momodou demon deimba.
   Student: Banjul la Bob ag Momodou di dem eleick.
2. T: Bansang la Hayib ag Ebrima demon deimba.
   S: Bansang la Hayib ag Ebrima demon deimba.
3. T: Banachin la Bob ag Momodou lekon deimba.
   S: Benachin la Bob ag Momodou lekon deimba.
4. T: Peace Corps Office la Bob ag Momodou demon deimba.
   S: Peace Corps Office la Bob ag Momodou di dem eleick.

H. SUBSTITUTION

1. Mangi dem
   wakh
   leka
   naan
   janga

I. SUBSTITUTION - TRANSFORMATION (as in Drill E)

1.a	Mangi dem	1.b	Man mangi dem.
	Yangi dem		Yow yangi dem.
	Mungi dem		Mom mungi dem.
	Nyungi dem		Nyun nyungi dem.
	Yeenangi dem		Yeen yeenangi dem.
	Nyungi dem		Nyom nyungi dem.

J. DOUBLE SUBSTITUTION

Man mangi dem.
Man mangi leka.
Yow yangi leka.
Yow yangi agne.
Mom mungi agne.
Mom mungi fecha.
Nyun nyungi fecha. etc.

K. SUBSTITUTION

1. Suma papa la.
   yaye
   nijaye
   bajen
   yupagne
   tanta
   jarrbaat
   dom

K. SUBSTITUTION

2. Ana sa raka
   mag
   jarrbaat
   mam
   goro

L. TRANSFORMATION

a.	b.
Ana papi Bob?	Ana papam?
Ana yayi Bob?	Ana yayam?
Ana magi Bob?	Ana magam?
Ana raki Bob?	Ana rakam?
Ana nijayi Bob?	Ana nijayam?
Ana mami Bob?	Ana mamam?
Ana goro Bob?	Ana gorom?

M. DOUBLE SUBSTITUTION

Mam bu gorr
Mam bu jigeen
Raka bu jigeen
Raka bu gorr
Mag bu gorr
Mag bu jigeen
Goro bu jigeen

N. QUESTIONS

1. Fan la Bob demon deimba?
2. Peter hariti Bob la?
3. Peter mboki Bob la?
4. Bob niro na ag Peter?
5. Mustapha raki Momodou la?
6. Am nga yaaye?
7. Ana sa yaaye?
8. Am nga jabarr?
9. Am nga goro?
10. Yow gorr nga wala jigeen?

O. EXERCISE

Make a family tree of the extended family system indicating maternal and paternal lines. Use Gambian name.

DIALOGUE JUROM NYENENT

Introduction

There are two main seasons in The Gambia. The rainy season lasts from June to September. This is the farming season. The dry season is often called "the rest season" for farmers.

Wollof (lunar) months of the year are hardly used by people in the urban area because civil servants are paid by the English months, and most people are more interested in the end of the month than the appearance of the moon. Nevertheless, Wollof months are used to determine religious holidays.

In Wollof, "Pangku" (east), "Kharfu" (west) are common directions used by everyone. "Pengku" is facing the "ka-aba" in Mecca, and "kharfu" is the opposite direction. The other two directions depend on the location of the individual. If the sea is in the north, you say "Bot Dekh" ("bot" - eye, "dekh" - sea) for north. If land is in the south, you say "Bot jeiry" ("jwiry" - land). Other prominent landmarks are used instead of land and sea, for example: "Ganarr" (Mauritania) is used in the term "Bot Ganarr" for north.

Groundnut is Gambia's chief cash crop. The growing season begins in May when farmers clear their farms. Then in June, when the first rains come, the farmers sow their seeds. The rest of the rainy season is spent weeding. In early October, farmers begin harvesting. They thrash winnow, and bag their groundnuts in preparation for the trade season which begins around December. The trade season is the busiest time in The Gambia. There is always a lot of buying and selling between farmers and traders. Some of the groundnut crop is exported to Europe. Some oil is extracted for local consumption and some for exportation.

DIALOGUE

Bob: Laa-i-la. Tangai na.
Momodou: Tangai na torop.
Bob: Fook naa di na taw tei.
Momodou: Ban werr lagne neka?
Bob: June. Chi Olof nag?
Momodou: Raki gamo.
Bob: Nawet bi agsi na.
Momodou: Tangai bi rek wane nako.
Bob: Su tawe, di na seda?
Momodou: Waaw. waaw. Su tawe di na seda.
Bob: Alhamdulilah.

DRILLS

A. SUBSTITUTION

1. Laa-i-la tangai na
seda na
taw na
naje na
khein na
ngalaw na
toy na
wow na

2. Fook na di taw tei
seda tei
naje tei
ngalaw tei
leindeim tei
lerr

B. TRANSFORMATION

1a. Di na taw tei
Di na seda tei
Di na ngalaw tei
Di na leindem tei
Di na feikh tei

1b. Di na taw eleick
Di na seda eleick
Di na ngalaw eleick
Di na leindem eleick
Di na feikh eleick

2a. Di na seda
Di na tangai
Di na fekh
Di na ngalaw
Di na leindeim
Di na lerr

2b. Du seda
Du tangai
Du fekh
Du ngalaw
Du leindeim
Du lerr

C. TEACH

The days of the week:

Lundi
Talata
Alarrba
Alhemess
Aljuma
Samdi
Dimache

D. EXPANSION

Di na tangai tei.
Laa-i-la
Laa-i-la di na tangai tei.
torop
Laa-i-la di na tangai tei torop.
maneh
Laa-i-la, maneh di na tangai tei torop.

E. SUBSTITUTION

Assaman si dafa leindem.
khein.
nyuul.

(Dafa knein.)

F. TEACH the following: Pengku
Kharrfu
Dekh
Jeiry

G. SUBSTITUTION

Mangi dem pengku, ndeyjorr
kharrfu, chamoigne
dekh
jeiry

H. TEACH the months of the year:

Tamharet	Rakati Gamo	Weri Korr
Digi	Mamam Korr	Koriteh
Gamo	Ndeyi Korr	Digi
Kaki Gamo	Barahlou	Tabaski

I: SUBSTITUTION

Di naa dem chi weri Tamharet.
Barahlou.
Digi.
Tobaski.
Gamo.
Koriteh.
Njougub (Gamo)

J. TEACH

Nawet
Norr

K. DOUBLE SUBSTITUTION

Tamharet di na tangai
Tamharet di na seda
Tobaski di na seda
Tobaski di na lew
Gamo di na lew
Gamo di na ngalaw
Koriteh di na ngalaw
Koriteh di na leindeim

L. QUESTIONS

1. Tangai na?
2. Yangi tangai?
3. Di na taw tei?
4. Fook nga ko?
5. Nyungi chi nawet?
6. Taw na tei?
7. Ban werr nga judu?
8. America tanga na?
9. Su tawe, di na seda?
10. Di na lew?

M. SITUATIONS

1. Direct a blind man to a specific place giving; directions, place, etc.

2. Talk about the weather up-river during the wet season in a group discussion.

DIALOGUE FUKA

Introduction

In Banjul, most people have maids who are usually cooks and washladies. Caretakers and gardeners are also hired for their respective functions. One doesn't have to be rich to have a maid. Salaries for maids range from D5.00 to D50.00 depending on the age, amount of work, punctuality, appearance and attitude towards the job.

Most servants don't speak English. Your ability to speak Wollof makes things easier. All arrangements and financial transactions are done verbally. There are no written documents.

DIALOGUE

Jatou: Salamalekum?
Bob: Malekum Salaam.
Jatou: Ana bale bi?
Bob: Mungi chi run tabul bi. Balel cabinet bi ag saal bi.
Jatou: Bahna.
Bob: Maneh dama buga nga toga chu tei. Demal marse te nyow gaw.
Jatou: Li nag lan la?
Bob: Suma yireh yu tilim lagne. Fohtal ma leen. Sopare nga passel ma leen, mangi dem.
Jatou: Demal teh nyow ag jama.

Drills

A. SUBSTITUTION

1. Ana bale bi?
   - lampa
   - sondel
   - almet
   - kudu
   - paka

2. Mungi chi run tabul bi.
   - kow
   - bori
   - ganao

B. DOUBLE SUBSTITUTION

Mungi chi run tabul bi
Mungi chi run lal bi
Mungi chi kow lal bi
Mungi chi kow sis bi
Mungi chi ganao sis bi
Mungi chi ganao togu bi
Mungi chi bori togu bi
Mungi chi bori frich bi
Mungi chi birr frich bi
Mungi chi birr store bi
Mungi chi kanami store bi
Mungi chi kanami armol bi
Mungi chi weti armol bi
Mungi chi weti ndaal bi

C. TRANSFORMATION

a. Mungi chi kow tabul bi
Mungi chi kow lal bi
Mungi chi kow sis bi
Mungi chi birr saal bi
Mungi chi birr cabinet bi
Mungi chi birr perong bi

b. Mungi chi tabul bi
Mungi chi lal bi
Mungi chi sis bi
Mungi chi saal bi
Mungi chi cabinet bi
Mungi chi perong bi

D. EXPANSION

Mungi chi kow tabul bi
chi bori armol bi
Mungi chi kow tabul bi chi bori armol bi
chi saal bi
Mungi chi kow tabul bi chi bori armol bi chi saal bi

E. TRANSFORMATION

a.	b.	a.	b.
bale	balel	passe	passel
toga	togal	tahal	tahalal
foht	fohtal	tanga	tangalal
yoka	yokal	wanyi	wanyil
moss	mossal	saff	sapalil

F. SUBSTITUTION DRILL

Fohtal ma leen
Khochal
Gupal
Passel
Fudal
Talalal

G. DRILL

Teacher: Foht/Passe
Student: Fohtal ma leen, passel ma leen
Teacher: Foht/fuda
Gupa/Fuda
Foht/Talal
Toga/Yaka

H. SUBSTITUTION DRILL

1. Togal chu tei
benachin
mbahal
domoda
supper
churo

2. Fohtal ma suma simis bi.
kawas yi
tubei bi
doros bi
dala yi
mbahana mi

I. QUESTIONS

1. Ana nga? (Mangi ni)
2. Ana .....? (anybody trainees know)
3. Mun nga toga chu?
4. Mun nga toga .....? (American dish)
5. Sa mbuba mi set na?
6. Sa tubei ji dafa tilim?
7. Mun nga foht?
8. Am nga mbidan?
9. Bob am na mbidan?
10. Gorr la wala jigen?

J. SITUATIONS

Trainees instruct one another as maids to cook an American dish; to do the laundry; and/or other domestic work.

DIALOGUE FUKA AG BENNA

Introduction

Very observant elders can often tell if someone has had home training in this culture by his physical comportment.

With elders, one is supposed to sit or stand straight with hands controlled; in other words, no fluttering of hands or putting hands in pockets. Also, legs must not be placed high on a table, bed, or chair.

It is a superstition among Wollofs that one must not raise his/her legs when lying down. This will cause an individual to die in a foreign land.

DIALOGUE

Boubacarr: Bob, loi jongkon fi?
Bob: Da mai harr taxi. Peace Corps Office laai dem.
Boubacarr: Peace Corps Office fan la neka?
Bob: Mungacha Leman Street, bori kerr nyom Lawyer Saho.

Bob ag Boubacarr nyungi chi Post Office bi.

Boubacarr: Di naa fa nyow seet si la.
Bob: Talalal tefess be Orange Street nga laha chi sa ndeyjorr, talalal Orange Street be Leman Street nga laha chi sa ndeyjorr. So lahey rek, moi tahi kow bu weekh bi chi sa chamoigne.
Boubacarr: Bahna dinaa nyow bu nehe yala.
Bob: Bull reir.
Boubacarr: Duma reir.

DRILLS

A. SUBSTITUTION

1. Bob loi jongkon fi
   tog
   tahaw (tahawalu)
   teda
   sega
   weru
   suka
   feleng layu

SUBSTITUTION

2. Dangai harr taxi
   Dangai
   Dafai
   Danyui
   Dangeen di
   Danyui

3. Peace Corps Office fan la neka?
   Barra ferry
   Garaas
   American Embassy
   Standard Bank
   PWD
   Marse

B. TRANSFORMATION

a. Peace Corps Office fan la neka?
   Barra Ferry
   Garaas
   American Embassy
   Standard Bank
   PWD
   Marse

b. Fan la Peace Corps Office neka?
   Barra ferry
   Garaas
   American Embassy
   Standard Bank
   PWD
   Marse

C. SUBSTITUTION

1. Talalal teffess
   Lahal
   Topal
   Demal
   Rombal
   Borandul
   Jubalal

2. Sa chamoigne
   ndeyjorr
   kanam
   ganao
   wet (borr)
   kow
   run

D. TRANSFORMATION

a.	b.
Laha	Lahaat
Romba	Rombaat
Topa	Topaat
Jubal	Jubalaat
Borandu	Borandu-aat

E. SUBSTITUTION

So lahey
demey
rombey
nyowey
jubaley
talaley
topey

F. TRANSFORMATION

a.	b.
Bull dem	Duma dem
Bull romba	Duma romba
Bull laha	Duma laha
Bull nyow	Duma nyow
Bull jubal	Duma jubal
Bull talal	Duma talal

G. EXPANSION

Munga cha Leman Street.
bopi koigni
Munga cha bopi koigni Leman Street.
half-die
Munga half-die cha bopi koigni Leman Street.
Banjul
Munga Banjul, cha half-die, cha bopi koigni Leman Street.

H. Teach the following parts of the body:

Tanka
Lokho
Nopa
Sikim
Boken
Boht
Gemegne

Teach the game that goes with the above parts of the body.

I. QUESTIONS

1. Loi jongkon?
2. Loi teda?
3. Foi teda?
4. Nyongkonal!
5. Mun nga felenglayu?
6. Loi larr?
7. Fo jeim?
8. Peace Corps Office fan la neka?
9. Garasi Basse fan la neka?
10. Dinga fa nyow?
11. Ana sa ndeyjorr?
12. Ana sa chamoigne?
13. Dinga nyow bu nekhe yala?

J. SITUATION

Have the students each pray like a muslim but only stating the physical positions instead of reading verses from the Quran.

DIALOGUE FUKA AG NYARR

Introduction

In the past, clothing typical of The Gambia was the "kulembeng" and the "simbong". Both men and women wore the "kulembeng" which was a two-strip type of skirt about knee length. One strip covered the front and the other the back. On the sides were short strips a quarter of each of the long ones in front and behind. "Simbong", still worn by men today, is a type of trousers just like a pair of shorts but bigger, and is usually knee length.

Arabs brought the Islamic religion which required long dress for both men and women. The men had "kaftans" (long half-gowns), and women had something similar to the dress of the Elizabethan era. Elders, however, still retain this style, having made only a few changes. For head dress, the elderly and middle-aged women used "kala" and "puff". The "puff" looked very much like the present day Afro, but was made of wool. "Kala" is still used by some Catholic elderly women when they have important occasions to celebrate.

As late as the mid-fifties, youths still wore "kulembengs" while elders used "simbong" and frocks and gowns (waramba). Old "simbongs" were used when working on the farm. Up to date farmers, especially in the Wollof areas, still have simbongs for working on the farm.

European influence brought about changes in the traditional dress. This influence was first noticed in the educated Gambians. Today many Gambians wear European dress, such as shorts, skirts, and pants.

During the last two decades, fashions in dress have undergone a lot of changes, especially on the side of women and youths. For conventional dress, men put on a suit (coat, trousers, shirt, tie, etc.). The Wollof women still retain their pride in putting on big gowns on important occasions. For teenage girls and young women, there are blouses and skirts, mini-, maxi-, and micro-mini skirts, hot pants, "get down", and patches that are presently in fashion. Boys have shorts, pants, "tip" (pants with bell bottoms), get down and also patches.

For every occasion there is a particular type of dress. In all Muslim functions, the gown is very important, especially the white ones. The dress for going to a funeral service is different from that of a wedding only by the additional strip of cloth hung on the shoulder or on the head, and the sorrowful facial expression in the case of a funeral. Widows, during the period of mourning, are either in complete white or complete black with a head tie, frock and pagne.

Those who are just from circumcision also have their own special dress which they put on for about two weeks.

Dialogue

Bob ag Momodou:	Salamalekum?
Nyawkat:	Malekum Salaam
Momodou:	Dagne don nyawlu?
Nyawkat:	Man? Yow ndakh tubaab bi?
Momodou:	Mom
Nyawkat:	Loi nyawlu? Ah! Yow kat sa chuub bi rafet na
Bob:	Torop
Nyawkat:	Lo koi nyaw?
Bob:	Simiss
Nyawkat:	Bahna nga jeilsi ko eleick chi nyon
Bob:	Nyaata?
Nyawkat:	Nyetti dalasi rek
Bob:	Nanyi ko
Nyawkat:	Ah! Yow itam!
Bob:	Bahna

Drills

A. SUBSTITUTION

1. Da ma don nyawlu
   Da nga
   Da fa
   Da nyu
   Da ngeen
   Da nyu

2. Yow ndakh tubaab bi
   Mom
   Man
   Nyun
   Yeen
   Momodou

3. Da ma buga nga nyawal ma simiss
   tubei
   mbuba
   mbahana
   dagit
   roba
   dope
   waramba
   frog

A. SUBSTITUTION

4. Nga jelsi ko eleick chi ngon
suba
becheck
roryor
tackusan
timiss
njolorr

B. TRANSFORMATION

a.	b.
Rafet na	Rafetul
Nyaaw na	Nyaawul
Jot na	Jotul
Pare na	Pare-ul
Gata na	Gatul
Guda na	Gudul
Remba na	Rembul
Tuuti na	Tuuti-ul
Khat na	Khatul

C. EXPANSION

Sa chuub bi rafet na
Yow kat
Yow kat sa chuub bi rafet na
Maneh
Maneh yow kat sa chuub bi rafet na
Torop
Maneh yow kat sa chuub bi rafet na torop
waye
Maneh yow kat sa chuub bi rafet na torop waye

D. SUBSTITUTION

Ah! Yow itam
Mom
Nyun
Yeen
Ebou
Man
Fatou
Ki

E. TRANSFORMATION

a.	b.
Yow daal	Yow itam
Mom daal	Mom itam
Nyun daal	Nyun itam
Nyom daal	Nyom itam
Man daal	Man itam
Fatou daal	Fatou itam

F. QUESTIONS

1. Bob loi nyawlu?
2. Sa .... rafet na? (whatever the trainee has)
3. Sa mbuba mi nyaata?
4. Nyaata simiss nga am?
5. Nyaata tubei nga am?
6. Da nga rafleh? (teach rafleh)
7. Dinra ko jeil si eleick?
8. Ku mom simiss bi?
9. Yow ndakh mom?
10. Man?

G. SITUATION

Arrange with a tailor or seamstress in the target language to have a dress made.

DIALOGUE FUKA AG NYETTA

Introduction

Dancing: More than all other Senegambian peoples one finds in the Wolof a marked sense of rhythm which constantly pervades their actions. When pounding, a woman will beat out a rhythm on the mortar with her pestle; a smith blowing the bellows proceeds to play a tune on it; a girl sitting idly begins to tap with her fingers on a nearby basin, and so on.

Dancing normally takes place in the evening at the pencha or dat. The spectators form a ring, with the drummers at one side. A fire is lit nearby at which the covers of the drums are heated from time to time. The sabar player walks about in the ring, the drummers who accompany him remain seated. The women accompany the dancing by clapping. A woman or girl enters the circle, dances for a few moments, and then returns to her place. If she is considered to have performed a particularly good dance, or is a popular girl, t he women congratulate her by throwing their head-ties in the ring, or placing them round her neck, the men by giving her kola nuts or small coins. The dancer should then reward the drummer.

Aristocratic women who do not normally dance may stand in the ring with small coins in their hands to give to the drummer formally and in small amounts at regular intervals. The men may present them with further money to pass on to the drummers.

Wolof dancing is renowned for its lack of grace and the indecent actions and postures adopted by the dancers. Men - those of slave or low-caste status - dance only on special occasions such as circumcision or weddings or when rain and fertility dances are performed. On such occasions particularly lewd dances take place, to the great entertainment of all.

Drumming: Various types of drums (ndenda) are distinguished. The chief types are: (a) junjun - used only to accompany chiefs. Played with a curved stick, one hand only being used. (b) lamba - a drum 70-75 cm high, covered with bullock skin, beaten by the two hands. (c) goron - similar to the lamba, but smaller, 60-65 cm high. The lamba and goron are played for minor chiefs. (d) sabar - a long drum, 1m. 12 long, of hollowed-out wood, narrow in the centre, and with one end larger than the other. The end is covered with skin which is held in place by pegs. Hung round the neck of the player on the left side. Played with fingers of the left hand, and a stick held in the right hand. (e) tama - an hour-glass shaped drum, 50 cm. long, with cords joining each end. It is held under the left arm, and is played by being struck with the fingers of the left hand, and with a curved stick held in the right hand, pressure on the cords varying the tone. When playing, the drummer generally squats down on his heels.

(f) tabala - this drum is used for summoning people to prayer on Friday afternoon, at religious festivals, to announce a death, or give a fire alarm. (g) water drum - consists of a calabash upturned in a large tin basin of water, and beaten with the two hands or two sticks. It is used only by women. Usually played when a girl is having her lips tattoed.

Lamba and sabar are used for wrestling matches and circumcision dances. Alarms - njin - notice of invasions, etc. were given by a combination of the junjur, lamba, and goron. Junjun, tana, lamba, and goron were played for royal festivals.

Singing: Singing and drumming are employed in co-operative working groups setting the pace of the work, and providing distraction from the dust and the heat. On some evenings the girls hold sessions of singing, accompanied by drumming, but without dancing. The songs are led by the chief drummer (sabarkat), the girls joining in the chorus. Children have numerous play songs, little songs form part of children's stories; while mothers and girls sing lullabies for their babies. Examples of these can be found in Beart.

Other musical instruments: Instruments used by the Wolof include guitars (halam), and flutes made by boys from millet stalks. As they are living in close association with the Fulbe they are also familiar with the one stringed fiddle (riti) and with instruments played by wandering players from other tribes - the bolombato, a guitar with a skin-covered calabash as a sound box, played by the Tilibonko; the xylophone (balo) played by Mandinka and Susu; the musical bow played by Jola and Futa Toro Fulbe.

(From "The Wollof of Senegambia" by David P. Gamble).

Songs:

A. Lagay jot na Gambia am na bopam bopam.
Lagay jot na Gambia am na bopam bopam.
Lagay jot na Gambia am na bopam bopam.
Lagay jot na Gambia am na bopam.

Am sa bopa gadu sa bopa cha gen cha gen.
Am sa bopa gadu sa bopa cha gen cha gen.
Yal na yala katanal nyi chi reo mi ameen.
Benyu boka bolo ligaye Gambia.

Jeikhal sufsi ndakh suff si am na njerigne njerigne.
Jeikhal sufsi ndakh suff si am na njerigne njerigne.
Jeikhal sufsi ndakh suff si am na njerigne njerigne.
Gerte dugub marlo mboha ag wetein.

2. Gaal ngang chi raat bi
Gaal ngang chi raat bi
Eleick chi suba tel dinagne dem Kombo.

Dinga am kenen dinga am kenen
Manta ku melni man jafegne naa Kombo.

Ah suma harit mangi lai tagu
Eleick chi suba tel dinagne dem Kombo.

3. Kuneka bugana samdi ngon.
Kuneka bugana samdi ngon.
Kuneka
Kuneka
Kuneka
Kuneka
Kuneka bugana sardi ngon.

DIALOGUE FUKA AG NYENENT

Dialogue

Bob: Man daal!
Momodou: Yow daal lan? Lan la?
Bob: Dama fateh turi ndow si fii romba ngon gu neka
Momodou: Man? Hale bu khees bi?
Bob: Waaw. Mom la, yaa ko ham
Momodou: Mungi tuda Isatu N'Jie
Bob: Sa dekandorr la?
Momodou: Waaw suma dekandorr la
Bob: Olof ne na dekandorr jama chigen

Bob ag Momodou holanteh ne

Drills

A. SUBSTITUTION

1. Man daal!
   Yow
   Mom
   Nyun
   Yeen
   Nyum

2. Man itam
   Yow
   Mom
   Nyun
   Yeen
   Nyom

B. TRANSFORMATION

Man dama fateh turam	Man ham naa turam
Yow danga fateh turam	Yow ham nga turam
Mom itam dafa fateh turam	Mom ham na turam
Nyun itam dagne fateh turam	Nyun ham nagne turam
Yeen itam dangeen fateh turam	Yeen ham ngeen turam
Nyom itam dagne fateh turam	Nyom ham nagne turam

C. SUBSTITUTION:

Kham naa ko.
nga ko.
na ko.
nagne ko.
ngeen ko.
nagne ko.

D. TRANSFORMATION:

..... laa tuda.	Mangi tuda .....
Isatou nga tuda.	Yangi tuda Isatou.
Momodou la tuda.	Mungi tuda Momodou.
..... ag Momodou lagne tuda.	Nyungi tuda ..... ag Momodou.
Momodou ag Bob ngeen tuda.	Yeenangi tuda Momodou ag Bob.
Momodou ag Bob lagne tuda.	Nyungi tuda Momodou ag Bob.

E. SUBSTITUTION:

Suma dekandorr la.
Sa
Sugne
Seen
Sugne
(dekandorram la)

NOTE:

Suma	1st person possessive pronoun	}	Singular
Sa	2nd person possessive pronoun		
Am	3rd person possessive pronoun		
Sugne	1st person possessive pronoun	}	Plural
Seen	2nd person possessive pronoun		
Sugne	3rd person possessive pronoun		

F. Ask the students to construct sentences using this table:

Man	Suma	dekandorr	la
Yow	Sa	dekandorr	la
Lon		dekandorram	la
Nyun	Sugne	dekandorr	la
Yeen	Seen	dekandorr	la
Nyom	Seen	dekandorr	la

G. EXPANSION

Olof ne na dekandorr jama chi gen
N'Jie
Olof n'jie ne na dekandorr jama chi gen
Maneh
Maneh Olof N'Jie ne na dekandorr jama chi gen

H. SUBSTITUTION

1. Man ham naa turam
Yow ham nga turam
Yow ham nga santam
Bob ham na santam
Mom ham na santam
Nyun ham nagne santam
Man ag yow ham nagne santam
Yeen ham ngeen santam
Yow ag mom ham ngeen santam
Nyom ham nagne santam
Momodou ag Bob ham nagne santam

2. Man suma dekandorr la
Yow
Mom
Nyun
Yeen
Nyom

I. MONOLOGUE

Ki moi Dodou Mbaye, papi Momodou Mbaye
Tey la altine
Ban wahto tega?
Jurom nyarri wahtu chi suba mo tega

Ana Pa Dodou?
Pa Dodou ewu na
Mungi Sangu
Mungi solu

Jurom nyari wahtu passe na fuki minute ag jurom
Pa Mbaye sngi ndeo
Mungi hey
Mungi dem deka ba chi suba

I. MONOLOGUE

Jurom nyetti wahtu ag genawala mo tega
Mungi ligaye chi office bi
Nyetti wahtu mo tega
Pa Mbaye angi nyibbi
Mungi anyi
Mungi nopaleku

Juromi wahtu tegana
Mungi juli
Jurom nyetti wahtu tegana
Pa Mbaye angi rerr

Fuki wahtu ag genawala mo tega
Pa Mbaye angi nelaw

J. SUBSTITUTION

1. Tei la altine
talata
alarba
alhemess
ajuma
samdi
dimass

2. Ban wahtu tega
jot

K. DOUBLE SUBSTITUTION

Jurom nyarri wahtu chi suba
Nyetti wahtu chi suba
Nyetti wahtu chi gon
Jurom nyetti wahtu chi gon
Jurom nyetti wahtu chi gudi
Fuki wahtu ag nyarr chi gudi
Fuki wahtu ag nyarr chi becheick
Fuki wahtu ag bena chi becheick

L. SUBSTITUTION

Pa Mbaye ewu na
solu
joke
rerr
agne
ndeo
acksi
dem
nvow

M. TRANSFORMATION

1. Mungi sangu?	Mungi sangu
Mungi solu?	Mungi solu
Mungi ligayi?	Mungi ligaye
Mungi nopaleku?	Mungi nopaleku
Mungi ndeo?	Mungi ndeo
Mungi agne?	Mungi agne
Mungi rerr?	Mungi rerr
Mungi nelaw?	Mungi nelaw
2. Bena wahtu tegana	Bena wahtu passe na
Nyarri wahtu tegana	Nyarri wahtu passe na
Midi tegana	Midi passe na
Juromi wahtu tegana	Juromi wahtu passe na
Fuki wahtu tegana	Fuki wahtu passe na
Minui tegana	Minui passe na
Agne jot na	Agne passe na
Rerr jot na	Rerr passe na
Ndeo jot na	Ndeo passe na

N. EXPANSION

Bena wahtu tegana
ag genawala
Bena wahtu ag genawala tegana
Ebrima Mbaye angi agne
Bena wahtu ag genawala tegana Ebrima Mbaye angi agne
teh ligayi
Bena wahtu ag genawala tegana Ebrima Mbaye angi agne teh ligayi

O. TRANSFORMATION

Ebrima angi agne	Mungi agne
Ebrima angi rerr	Mungi rerr
E brima angi ndeo	Mungi ndeo
Ebrima angi nopaleku	Mungi nopaleku
Ebrima angi wacha	Mungi wacha
Ebrima angi solu	Mungi solu
Ebrima angi sangu	Mungi sangu

P. QUESTIONS

1. Lan la?
2. Maneh?
3. Mane lan la?
4. Kham nga turam?
5. Naka la tuda?
6. Mom la?
7. Sa deka ndorr la?
8. Olof N'Jie ne lan?
9. Olof sa laka la?
10. Ki moi ..... ? (somebody in the class)
11. Ki moi Ebrima Mbaye?
12. Ban wahto tega?
13. Cni suba wala ngon?
14. Ewu nga?
15. Ewu na?
16. Nopaleku nga?
17. Surr nga?
18. Agne nga?
19. Surr nga?
20. Kehl?

Q. SITUATION

Demonstrate to the class 10 events of a typical Gambian personal daily schedule.